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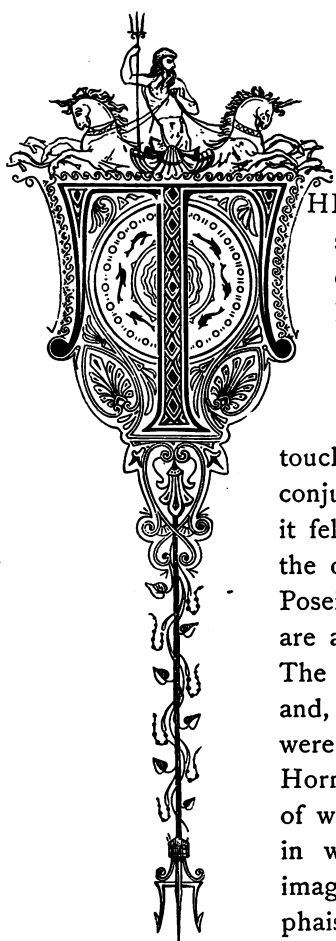
THE HISTORY OF THE FORMATIVE ARTS

AMONG THE GREEKS.

(Continued from page 162.)

III. *The Telchines.*

COMMENTARY C.



THESE volcanic and marine demons, of a very malevolent nature, were sons of the sea (Thalassa, Text 45), who assisted Kapheira the daughter of Okeanos in educating the infant Poseidon, whom Rhea had confided to their care. Thus they were associated with the god and with his island Rhodos, of which, according to Diodoros, the Telchines (Text 45) were the first inhabitants. Ialysos, their principal seat, was called Telchinis, a name derived from the Greek *τέλω*, to touch with the hands, that is, to cast a spell; for the Ialysian Telchines were conjurers and magicians, whose blighting glance withered all upon whom it fell (Ovid, *Metam.*, VII. 365). In this account of the peopling of Rhodos the demon Telchines, sons of Thalassa, and the Ialysian Telchines, sons of Poseidon and of Halia, Salakia, or Rhoda, who gave her name to the island, are apparently confounded, but both were reputed magicians, and evil-eyed. The demon Telchines could produce earthquakes, lightnings, and storms, and, like Proteus, change their shapes at will (Text 42, A). Among them were Mylas (Text 50), Atabyros (51), Antaios (32), Megalesios (52), Hormenos, Lykos (52), Nikon (52), Chrysos, Argyros, and Chalkos (43), of which the last three (gold, silver, and bronze) give name to the metals in which they worked. Like the Idæan Daktyles, the Telchines were image-makers (45, 46) and artistic craftsmen (40, 46), scholars of Hephaistos, with whom they labored in the workshops of the god under Mount Moschylos at Lemnos and Mount Ætna in Sicily, or in the vaulted

grotto deep in Okeanos, where he exercised his craft at a tender age, after his mother Hera, ashamed of her lame offspring, had thrown him into the sea.

By such reputed acts as those of inundating the Rhodian fields with water from the Styx to destroy cattle and vegetation, and shaking down the cupola of Sta. Sophia at Constantinople by an earthquake (Paulus Silentarius, quoted by Preller, Vol. I. p. 477), the Telchines showed the malice of their nature; but this was not always uppermost, for we read of temples which they built in Lykia and Rhodos (47, 50), and of the invention of the hand-mill, which is attributed to Mylas, one of their number, though as the maidens who used it sang hymns meanwhile in honor of Himalia (Preller, *Gr. Myth.*, Vol. I. p. 475, note 3), mother by Zeus of Spartaïos (the sower), Kronios (the reaper), and Kytos (the baker), it is perhaps to her rather than to Mylas that credit is due.

TEXTS RELATING TO THE TELCHINES.

40. *Strabo*, XIV., ch. ii. 7. 558 (ed. Didot). Rhodos was formerly called Ophioussa and Stadia, and then Telchinis, from the Telchines who inhabited the island, and as some say were conjurers and magicians, . . . (while) others maintain, on the contrary, that, being excellent artificers, they were maligned by their jealous rivals and thus brought into evil repute; that they originally came from Crete to Cyprus and then (went) to Rhodos; that they first worked iron and bronze, and also that they made the sickle of Kronos.

41. *Ibid.*, XIII. 19. 405. Others (say) that those of the nine Telchines at Rhodos who followed Rhea to Crete and took care of the infant Zeus¹ were (thence) called Kouretes.

¹ Here the Telchines are obviously identified with the Idæan Daktyles. See *ante*, Texts 28, etc., and Zeus with Poseidon. (See Commentary C.)

42. *Eustathius, Commentary on Dionysios Periegetes*, V. 504. Rhodos took the name of Telchinis from the Cretan Telchines, magicians and envious demons who dwelt there, . . . and who were the best workmen of brass and of iron, and (who) fashioned the sickle of Kronos.

42 A. *Ibid.*, II. p. 771. 63. Quoted by Preller, *Gr. Myth.*, they (the Telchines) were amphibious and weird in their shapes, now taking those of demons, now of men, then of fishes or of serpents.

43. *Ibid.*, *Commentary on the Iliad*, p. 277. To them (the Telchines) were given the names of gold (χρυσός), silver (ἄργυρος), and bronze (χαλκός), being those of the metals which each had discovered.

44. *Kallimachos, Hymn to Delos*, 31. . . . The great god (Poseidon) striking the mountain with his three-pronged spear (trident) which the Telchines (had) fashioned.

45. *Diodorus Siculus*, V. 35. The so-called Telchines first inhabited the island called Rhodos; they were the sons of Thalassa . . .; they are said to have been the discoverers of certain arts, and to have worked out for men things useful in life; and to have first made statues of the gods, whence certain archaic images are named after them; thus at Lindos they speak of the Telchinian Apollo, at Ialysos of the Telchinian Hera and nymphs, and at Kameiros of the Telchinian Hera. They are also reputed to have been magicians, etc.

46. *Nicolaus Damascenus in Stobæus, Sermones*, II. p. 53 (ed. Meinska). The men called Telchines were originally Cretans, who, having inhabited Cyprus, thence emigrated to Rhodos and first peopled that island. They were magicians and exceedingly malicious. Being artificers and imitators of the works of those who preceded them, they first consecrated an image of the Telchinian Athena, or in other words of Athena the evil-disposed (or of the evil eye).

47. *Pausanias*, IX. 19. 1. There is also a temple of the Telchinian Athena at Temessos, without an image. In explanation of its name, we may conjecture that a division of the Telchines who once dwelt in Cyprus, coming to Boeotia, dedicated the temple of the Telchinian Athena.

48. *Nonnus, Dionysiaka*, XIV. 36, seq. And the malicious Telchines, foreigners, came crowding together to the battle of the Indians, out of the deep womb of the sea. Lykos came, and Kelmis followed close after Damnameneus, etc.¹

¹ Kelmis and Damnameneus were two of the Idæan Daktyles. See Text 28.

49. *Zenobius, Proverbs*, V. 41. Leutsch, p. 139. I know Simon and Simon (knows) me; ¹ of the Telchines who were malicious by nature, two were leaders, Simon and Nikon.

¹ Evidently the origin of a modern popular saying.

50. *Hesychios, sub voc. Μύλας*. One of the Telchines who dedicated the temples of the Mylantians at Kameiros.

51. *Steph. Byzant., sub voc. Ἀράβυρος*. (A mountain in the island of Rhodos,) so called from one of the Telchines.

52. *Tzetzes, Chiliades*, VII. 123, seq. (and XII. 835, seq.). Some of the evil spirits were Telchines, Antaios (or Akteios), Megalesios, Ormenos, and Lykos, and also Nikon and Mimon (or Minon or Simon), and others with them.

53. *Ovid, Metam.*, VII. 365. Rhodos sacred to Phœbus and the Ialysian Telchines.

54. *Statius, Silva*, IV. 6. 47, seq. Such a thing neither any one of the Telchines in the Idæan caves, nor sturdy Brontes, nor the Lemnian¹ who polishes the arms of the gods, would have been able to counterfeit from a small mass of metal.

¹ Brontes was one of the Titan Kyklopes and the Lemnian is Hephaistos.

55. *Statius, Thebais*, II. 274, seq. (speaking of the necklace of Harmonia). The Kyklopes and the Telchines, renowned for their works, eagerly assisted with friendly hands.

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(To be continued.)